A

SERMON

PREACHED ON THE

XXX Day of *January* 170$\frac{2}{3}$

AT

EDINBURGH,

By One of the Suffering Clergy in the Kingdom of *Scotland.*

Prov. XXIV: 21. *My Son, fear thou the LORD and the King.*

Tertull: Apologet: C. XXX. Precantes ſumus ſemper pro omnibus Imperatoribus, vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum, quæcunque hominis & Cæſaris vota ſunt.

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To the Charitable READER,

THE following plain and homely Sermon was Preach'd at the desire of several Persons of Honour and Worth; and being design'd only for an Audience, that I had ground to think they would take every thing by the Right Handle, and not for publick View.

However, it seemeth that some ill meaning Persons thrust themselves into the Crowd, with a Resolution to pervert and misrepresent, whatsoever might be said, to my prejudice; which, I understand, they have done to the highest pitch, and (being prompted, either by the greatest Malice or Stupidity) have Loaded me with the most notorious Calumnies, particularly as if I had disclaimed Faith and Repentance and all Gospel Ordinances, as Fables and Romances, and things at least of no such value as Loyalty. And others taking this for good Coyne, barely upon their Authority, have blown it about the Town, in Coffee-houses, and other promiscuous Meetings, with no other Intention, that I can conjecture, but to stir up the ill conducted Zeal of the Populace, to Sacrifice me to their Revenge, by some Act of Rudeness.

I thank GOD, I am not yet so ripe for Bedlam, and I trust that I will never be so far deserted, as to entertain the least disrespectfull Theught, so much as for one single minute of my Life, of any part or Doctrine of the Holy Gospel, which I had the Honour to Preach so long, I hope not without Success.

The only Apology I can make in this case, is the publishing of the Discourse it self, which I have done in the same Undress, that it appeared in at first speaking; and to the best of my Knowledge and Remembrance have changed nothing matterial that I uttered, chooling rather to expose my weakness than to be made so black as some have endeavoured to do, to these that were not present to hear it.

I hope that such Sensible and Impartial Persons, as think it worth their while to Read it, will acknowledge I have spoke nothing but the words of Truth and Soberness. And for any other, I will be as easie under their Obloquie, as the Moon is at the barking of Dogs.

I have perhaps (as some may think) dwelt longer upon the Doctrine of Loyalty, and the Tragical Circumstances of the Murder of the ROYAL MARTYR, than was neeessary: But I differ from such, because, that both of these are in Hazard to go very much out of the Minds of the Body of the People, by the great Desuetude of that Anniversary Fast.

Whatever I have said, that may seem hard upon any Body, either they that quarrel it are Not Guilty, and so may save themselves the Trouble of any Disorderly Emotion, or Passionat Resentment; or if they are, they ought to acknowledge their Errors, and Reform them.

For my own Part, I Bless GOD, I freely forgive all my Enemies, Persecutors, and Slanderers; For I am in constant use of saying the LORD's Prayer.

A. C.

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1. S. Pet. II. 13. 14.

Submit your ſelves to every ordinance of man for the LORD's ſake: whether it be to the King as Supreme; or unto Governours, &c.

ALMIGHTY GOD, the great Creator and Lord of all things, was Originally and Eſſentially the Univerſal Monarch, to Whoſe Imperial Scepter and Soveraignty, the Cherubim, Seraphim, Angels, Archi Angels, Powers, Dominions, Thrones, and all Celeſtial Dignities bowed, and to whoſe Supream Authority and Government Man (His principal Creature in this lower World) was made ſubject; to whom, even in the State of Innocence, He gave a ſpecial Precept as a Teſt of his Obedience, which had a Certification of Ruine and fatal Miſcarriage annext to it, in caſe he came ſhort of the Duty required. And as he appointed him to be his faithfull and Loyal Subject; ſo he Veſted Men alſo with a Magiſterial power over his fellow Creatures in the Earth, and in the Air, and in the Water, to which they all ſubmitted with much Reſpect, as long as he was obedient to his King and Maker: and had he ſtood firm ſtill in that State, both he and his Poſterity had eſcaped all the Malheures, Uneaſineſſes and Diſquiets of Body and Mind, to which Mankind is now lyable.

And as long as all things continued thus, in their primitive Eſtabliſhment and Integrity, all GOD's Subjects ſhared of his Princely Favour, and the ſweetneſs of his Love, which is better than Life: But no ſooner became they Reſtive to his Authority, and Contumacious to his Will, but all manner of Miſchief invaded the World, like an irreſiſtible Deluge. The firſt Promoter and chief Manager of the Diſmal Revolt was *Lucifer*, who by his Rebellion, of an Angel of Light, became an Angel of Darkneſs; of a Citizen in the Heavenly Jeruſalem became an Inhabitant of the Regions of Horrour; and from that time, continueth ſtill

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to be the black and curſed General, under whoſe baſe and Unworthy Banners, all Rebells have ever fought againſt GOD himſelf, and theſe whom he hath ſet over them, as their Superiors. He was no ſooner dropt from his Native Purity, but he practiſed upon our firſt Parents, by his Helliſh Sophiſtry, ſo ſucceſsfully, that he catcht them in his Snare, and procured their Baniſhment out of the place of theſe various, curious, charming and incomparable Delights, where they were firſt ſettled; and pulled down, and entailed upon them, and theirs, the ſad Effects of GOD's Diſpleaſure; and had plung'd them in endleſs Miſery, if the only Begotten Son of GOD had not come in the Fullneſs of Time, and Recovered them from that hazard, by His Life and Humiliation, His Death and Bleſſed Reſurrection. So that neither the Higher nor Lower Paradiſe could endure to be a ſhelter of Rebells.

But that all things might not turn into perpetual Confuſion, Almighty GOD repaired the Obedience thus violated, by Laws given by ſpecial Favour to Mankind: And beſide the Submiſſion due to His own Sacred Majeſty, he did not only ſtatute and ordain, That in Domeſtick Societies, Wives ſhould be Obedient to their Husbands, Children to their Parents, and Servants to their Maſters, in their Reſpective Capacities; But likewiſe upon the augmentation of *Adam's* Poſterity into vaſt Numbers, he appointed Rulers of Cities, Governours of Provinces, and Kings and Sovereign Princes of whole Nations, without Reſpect to Stock or Relation, who were afterwards called *Fathers of their Country*; and were Honoured and Obeyed with a like regard in kind, but Greater than the Fathers of private Families had been at the firſt.

It's concerning our good and dutifull Behaviour to ſuch, that our Bleſſed Apoſtle beſtoweth the Exhortation of the preſent Reading, *Submit your ſelves, &c.* wherein he deſcends from the General Advices, which he had given before, for advancing the purity of their Lives in the Sight of GOD and all Men, to particular Precepts: And becauſe the *Jews* ſtood commonly under an

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ill Report among the *Gentiles*, as being Ungovernable, and Refractory to Laws, he peremptorly injoineth Obedience to Kings, and such as are trusted with the Administration of Subordinate Authority: Whereby we are plainly Taught, That, *The King of Kings is the Patron and Voucher of Royal Government, both Root and Branches; And consequently must conclude, That all that fail in the Duties they owe to it, are highly obnoxious to the displeasure of Heaven.*

This is the Subject which I intend, GOD willing, to inlarge a little on this Mournful Occasion, and shall immediatly apply my self to prosecute, when I have briefly enquired, *First*, Why we are commanded to *submit to every Ordinance of Man*, which would seem at the first view to import, that Government were a meer human device: Therefore we are to understand, that the *Greek* Vocable κτίσις here used by St. *Peter*, does not signifie Ordinance or Institution, as it's rendred here, in any other Passage of the S. Scripture, where it's mentioned, but is always taken for a Creature, or something created by GOD: Neither seems there any necessity for taking it in any other acceptation in this place: Especially since St. *Mark* the Evangelist (who is said to have been St. *Peter's* Disciple) useth it in that Sense, where he mentions the Mission of the Apostles by our Blessed Lord, in these words, *St. Mark* XVI. 15 *Go ye into all the world, and preach the Gospel to every Creature, viz.* Humane Creature, *i. e.* to all men; not only to the *Jews*, but to the *Gentiles*, every where, and without distinction (and so it's used in several other Texts) so that which is here called *every humane ordinance* or *creature* ought to be understood with due Application and Restriction to the present matter. That is, of all men that are constitute in Authority, whoever or whatsoever they be; and so the Sense of this Apostolick Doctrine is; *Obey or submit to every man that is your Superiour in Government; whether he be Jew, Gentile, Christian or Infidel, good or bad.* For it must be necessarly understood of *Men*, because of the Distribution immediatly following, *Whether it be*

to the King, &c. *Or to Governours*, &c. and that *for the LORD's sake*: *i. e.* Because our Lord Christ hath given Command expresly to this purpose, *Give unto Cæsar the things that are Cæsars.*

NEXT That we may the better know of what King the Blessed Apostle speaketh as *Supreme* (or Supereminent) we are to consider, that this Epistle was dated from *Babylon*, as the words towards the Conclusion of it fairly bear, *The Church that is at Babylon Elected together with you. Salute you,* (which some skillfull in the Originall render *the Collected* or *gathered together* at *Babylon*) *viz.* The City of *Babylon* properly taken, as some say, and not *Rome* allegorically taken, as others: So that by the *King* which *St. Peter* mentioneth, may be understood the King of the *Parthians*, to whom he requireth all the Christians of the severall Provinces of that Country to be subject. And likeways, since the Epistle is addressed to all them who were converted to Christ, dwelling in the Provinces of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bythinia*; It is plain, that St. *Peter's* Exhortation is also to be referred to the Roman Emperour: and I shall only add, that at the writing of this Gospel precept, *Domitius Nero* was Prince of the Roman Empire, *Essius in loc.* a bloody Persecutor of the Christians, under whose Government St. *Peter* the Author of the Text, and St *Paul* also suffered Martyrdome: from whence it is most obvious, that *Submission* and *Obedience* are due to the *Worst*, even to *Infidel Princes*, as well as to these who are naturally Clement, Pious, Meek, and Gentle.

TO return to what I said, *Almighty God the King of Kings and Lord of all the Rulers of the Earth, is the great Patron and Abettor of Royal Government, and the Powers that Act in Subordination to it; So that they who behave in opposition to it, or contempt of it, are eminently obnoxious to the chastisements of GOD.*

I own my self to be one of these, who have always endeavoured, according to my small capacity, to possess the Consciences of the People with a Religious Aw and Reverence to Govern-

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ment; Zealously to assert the Rights of Princes and to restrain Hot and Fierce Tempers from all attempts of Rebellion, or taking up Arms under any pretence whatsomever, under the greatest and most dreadfull penalties: And tho' I will presume to do nothing by my own proper strength, upon the perill of so great and Noble a Cause, yet I hope, tho I be weaker then many hundreds of my Brethren, that could do it to better purpose, I may be able to make good the present proposition from several undenyable Testimonies, and Documents authentick beyond Exception.

I will therefore reduce, what I intend on this Subject, to these two following particulars.

To conform and establish this ancient, important, Apostolick truth, *viz. That the Great God is in a most signall and conspicuous manner the Owner and Defender of Royal Government: And, next to consider howmuch the black and Bloodie Treason that gave the Rise to this sad Solemnity is opposite, & down right contrary to this Sacred Doctrine.*

First, For Establishing of this Truth upon a firm Foundation and setting it in his proper Light, I appeal both to the Sacred Oracles, and signal Providences of Heaven.

For the former, it's plain from many Testimonies both in the Old and New Testament, *That Kings and Sovereign Princes Reign by the Special Appointment of the Divine Power: That Subjects owe them Obedience and Submission: That GOD hath vested them with Majesty and Illustrious Authority: That He protecteth them against the secret Machination, and the open force of their Enemies: That the wrath of the King is as the roaring of a Lyon and a Messenger of death: and that he that displeaseth him sinneth against his own Soul.* And altho the Gospel meddle but sparingly with Matters of State, yet it ingageth us to Obedience unto Authority by as obliging Principles, as it doth to Religion it self. St. *Paul* sayeth, *it must be done for Conscience sake,* and that *they who resist receive damnation to themselves. Rom.* 13, 2. 5. It is the same Doctrine which was taught

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to the World long before in a *Type*, at that time, when Rebels first boldly usurped and Monopolized the designation of being *the People of the Lord*, *viz.* when *Core*, *Dathan* and *Abiram* and their Complices, were swallowed down alive by the opening Earth, and *The Lords of the Congregation* were consum'd by fire commission'd from Heaven, for *Mutinie* and *bandieing* against Lawful Authority. All Kings, even the meanest of that Crowned Order, *Cyrus* the Hearhen not excepted, are called the *Lord's Anointed* (not the People's) by a Peculiarity, and it is not attributed to any other of what Capacity or Character soever: Nay, there is a communication of Names betwixt them and GOD himself: For as He is often called a King, so Kings are sometimes called Gods; a title never given to any, but these in Civil Authority, who represent God, both in their Persons and in their Power.

If we enquire a little further into the matter, we will find that the best men have been alwise obedient, and dutiful, even to none of the best of Kings. King *Saul* wanted not considerable failings, and disobey'd a special Command of Heaven, by the mouth of the Prophet *Samuel*, in sparing the *Amalekites* who were GOD's sworn Enemies, together with their flocks and herds, after he had received strict Orders for the final Excision of them all; and for which he himself was abdicated from the Sovereign Dignity, by Him to whom alone Kings are Subjects.

Yet good *David* continueth still faithful in his capacity, Obedient in time of Peace, Valiant in time of War, and Eminent in advancing the Glory of his Princes Arms; so that altho King *Saul* had several times design'd to Sacrifice him to his Caprices, and the heat of his Humour; Yet he would neither touch him himself, when he had him at a disadvantage in the Cave, nor permit *Abishai* to do it, who was ready to commit a Murder on his Sacred Person, as he lay a sleep in the Camp within the Trench: But on the contrary, *God forbid*, said he, *that I should do this thing against my Master the Lord's Anointed*, 1 Samuel 24. 6 verse.

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and again, 24, & 9. *Who can ſtretch forth his hand againſt the Lord's Anointed and be guiltleſs?* And Finally when the Sycophant *Amalekite* came to give him the News of the Kings Death in the Battel, and to ingratiat himſelf, affirmed that he had diſpatched him at his own deſire; and at the ſame time brought his Crown and Bracelet to him, as Preſents proper for one, whom Heaven had marked out to be his Succeſſor in the Throne; He gave Orders without further Proceſs, to ſacrifice his wretched Life to Juſtice, according to the merit of the crime. 2 *Sam.* 1.

And if we turn over to the *New Teſtament*, we read, that when the *Roman* Emperors Edict was emitted for a general *Poll*, the Bleſſed *Virgin Mother*, (whom I hope the niceſt Reformers will allow to be ſingular for Sanctity, and highly in favour with God) tho ſhe was a Lady deſcended of the Blood of the Ancient Kings of *Jewry*, Big with Child, and near the time of being delivered, and had before her a long Journey, from *Nazareth* to *Bethlehem*, where ſhe was to be taxed, and that in a cold Seaſon of the year, yet ſhe made no Excuſe, but furthwith obeyed that Prince's Proclamation, and that thô he was a Forreigner and Pagan to boot. What need I ſay more, Our Bleſſed Lord himſelf, whoſe practice as well as his Precepts, ought to be the Rule of our Conduct, taught Men to pay Tribute; own'd the delegated Power of *Pontius Pilat*, Preſident of the *Province* at that time, and ſubmitted to his Sentence, which adjudg'd him to an infamous death, without any Remonſtrance againſt it, or expreſſion of Reſentment. From all which inſtances its evident, *Firſt*, that as *Kings* and *Sovereign Princes* are the *Servants* and *Miniſters of God*, ſo the people are their Servants. The Authors of the *Antichriſtian Doctrine of Killing Kings* affirm, that they are meer Servants of, and Adminiſtrators deputed by the *People*, that they wage the *People's* War, and not their own; that they are the *Peoples* Creatures, as the Earthen Veſſel belonge to the *Potter*, which he can daſh in pieces at his pleaſure; and therefore they take the Liberty to

mock, and elude both the *Doctrine and Practice of CHRIST himself*, and of His Apostles: And when they think fit to *kill Kings*, they will needs believe, *that they only kill the Trustees of the People, and not the Ministers of GOD.* And next, from what has been alledged from the S. Scripture, of the Obedience that is due, and has been done, to Princes that were Strangers, wicked and injurious; we may easily consider what Characters they deserve, who stain'd this Island and this Nation with the infamous murder of a prudent, Just, pious, and Hereditary Monarch, as upon this day, and what Opinion we ought to have of these, who are still conducted by the same mad Genius, and poison'd with the same perverse Principles.

I come in the next place to consider the signal Providences of GOD (I might say his Miracles) as well as his Oracle: For by these He Voucheth and Justifieth Government and Royal Authority in a most remarkable manner, as I shall briefly hint in a few following particulars.

First of all, By his strange Preservation and continuance of it in the World, in spight of all the wicked and vigorous Oppositions that have been made against it from time to time. Ill designing Men, *the Sons of Belial*, all Novelizing Factionists have ever made, and still make it the great Plot of their Counsels to subvert and undermine it; *The Spirit within us* (naturally) *lusteth to Envy S James* iv. 5. against the Restraints of Government: And St. *Jude* saith, *some despise Dominions*, S. *Jude* 8. not only Governours, but Government it self. And altho' it be the Ordinance of GOD, yet the Sons of Satan that are above other Ordinances, are above this, and against it most of all. GOD hath been pleased to bestow several Guards, to secure the World from the fatal Encroachments of Sin, some of which are inward, such as the common Principles of Nature, some Vestiges and slender Characters, at least, of that Law which at the first Formation of Man was written upon the Tables of his Heart: Next there are the

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Illapſes, the ſecret Dictats and ſilent Whiſpers of the Spirit; And then, the Remonſtrances and Checks of an awakned and illuminated Conſcience. Others of them are outward, ſuch as the Holy Scripture, the Miniſtry with the Spiritual, and Magiſtracy with the Civil *Sword*. Now the Champions of wicked and willfull Diſorder ſcuffle with all theſe Guards: They ſtifle and ſmother the Light of Nature; They grieve the Spirit of GOD, and ſear their own Conſciences againſt all good Impreſſions; and (as much as lyes in them) they null and extirpate Dominion; But as we ſay juſtly, that the Light of Nature and of the Scriptures, and inward Challenges, are all ſo managed by the ſpecial Care of Heaven, that neither all the Devils in Hell, nor all the Men on Earth, have been able to efface or aboliſh them; ſo Government, particularly Royal Authority, is ſealed to, and ratified by GOD himſelf, ſo that all the Children of Diſorder have never been able to root it out, either by *their ſecret Wiles, or open Violence*; And tho the perſons of Governours have been frequently thrown off, as the Fate of the *Royal Martyr* of this Day; and many other Inſtances which might be adduced, prove moſt ſufficiently; yet Sovereign Power it ſelf was never utterly extinguiſhed; ſo that when we reflect upon this preſerving power of Providence, we find juſt Cauſe to ſay, That Royal Government is like a *Buſh of Thorns*, which galleth the wicked and licentious: It hath been oftimes ſet on fire, and long e're now had been conſumed, if God Himſelf had not dwelt in the *Buſh*, and engaged his mighty power in Defence of it: This He who is Truth it ſelf, affirmeth by the Royal *Pſalmiſt*, *The Earth and the Inhabitants of it are diſſolved, but I bear up the Pillars of it*, Pſal. lxxv. 3.

II. Another ſpecial inſtance of *Divine Providence* in juſtifying Royal Dominion, is the great Aw and Reverence to it, that GOD hath generally impreſt upon the minds of Mortals. It falleth under frequent Obſervations, that He hath marvelously ſet Bounds to the raging waves of the Sea, by a Fence of little Sands: but its

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yet much more to be admir'd, that a little guilded duſt, a Prince armed with Authority from GOD, ſhould reſtrain Mens violent and headſtrong Luſts, which the Royal Prophet compareth to the furious Waters of the Ocean; and ſaith, *Thou ſtilleſt the noiſe of the Sea, the Rage of their waves, and the Tumult of the people.* pſ. 65. 7. It's ſtrange to think, and very much of GOD is in it, That the preſence of a *Prince* ſhould effectually rebuke, and conjure the *Ataxie* and disjointed Efforts of ungodly men, which wiſe *Solomon* has long ſince told us to be ſo: *A King that ſitteth on the Throne of Judgement ſcattereth away all evil with his eyes.* The Divine *Power* exerted in the perſons of *Princes*, giveth check to popular Inſolencies, and permits not the many headed monſtruous beaſt, the *Mob*, to know its own ſtrength, leaſt it ſhould kick and throw off the Rider: And notwithſtanding the unparalel'd Villany which prevailed to the Ruine of Majeſty upon this day, as a Scourge from God upon this Iſland, be one memorable Exception from the Rule; yet for the moſt part by far, it holdeth, and will do ſo ſtill; and therefore the Man according to GOD's own Heart, acknowledgeth *the Manageableneſs of his Subjects to be the immediat Effect his Power, who eſtabliſheth the Thrones of Princes in Righteouſneſs.* And therefore he ſaith, *Bleſſed be the Lord my Strength, who teacheth my hands to War, and my fingers to fight: My Goodneſs and my Fortreſs, my high Tower and my Deliverer, my Shield, and He in whom I truſt,* and then addeth, *who ſubdueth the people under me.* pſal. 65:7.

III. A further Confirmation of GOD's Owning and Defending Royal Authority, is his beſtowing publick Spirits upon Sovereign *Princes*, fitted and accommodated to their publick Capacities. Its true, eminent Dignities ſuit ambitious minds, and there is nothing that theſe aſpire more to, altho the means of their obtaining them ſhould be the moſt execrable Villanies: But largeneſs of Spirit is truely a Seal of Authority, and ſeems to be no leſs than a miraculous Gift. Men naturally deſire to climb up to that, which they call the Top of the *Tree of Fortune*, not ſo much, that they may become

come the more fruitful in good works, as that they may be raised nearer the Sun, and appear with all the pompous and glittering Circumstances of power. But they, that are promoted to the greatest Elevations by the Divine allowance and approbation, are frequently furnished with such spirits, as are most proper for their Trust: So it was with *Moses*, whom GOD raised up, in a special manner, to be the Governour of his People, when they made a dangerous defection by the Idolatry of the Golden Calf. And that good Prince had an Office made, *Exod.* 31, 32. *That of him should come a mighty Nation, if he would but desist from his importunities with GOD, to pardon that Wickedness of* Israel; He still continued, according to his pious Generosity, to pray *forgive this their Sin; and if not; blot me out I pray thee out of the Book which thou hast written*, Exod. 31, 32. And when there were seventy Thousand of the People slain by the Plague of Pestilence, for King *David's* Vanity in requiring a Muster Roll of his Subjects, he cryed to the Lord, *Let thy hand be against me and my Father's House; but for these Sheep, what have they done?* 2 Sam. 24. 21. And the Historian saith, That when *Cæsar Augustus* was advanced to the *Roman* Empire, he discarded his former little snaking Arts, and low Stratagems of a private, narrow Mind, and applyed himself intirely to the Love and Defence of his People, and the promotion of their Interests. It is but seldom, or never, that GOD owns an Usurper so far, as to give him an Heart to use his Power, *Really* to the Benefite of the People; Or, if at any time he chance to deviat into doing them good, it's only to *compound* with them, but never from a principle of Fatherly Affection. The higher that Ambitious Spirits rise, like a Flame, the more they are Contracted into the narrow point of *Self*, by the constringencie of ambient Fears, Jealousies and Distrusts: But the Ruler that is advanced by the Favour of GOD, is commonly endued with a Royal and Princely Freedom of Mind.

IV. Once more, GOD shews himself to the World, to be so much concerned in the Defence and protection of Royal Authori-

ty, that He hath very frequently ſeconded and honoured his Vice-Roys upon Earth, by the ſignal Judgements, wherewith he hath Stigmatized the Oppoſers of it: For when Men, like blind *Sampſon*, will needs pull down Kings, which are the Pillars upon which the Houſe of GOD, and Humane Society are Eſtabliſhed, it's Ten Thouſand to one but they all periſh in the Ruines.

And ſince generally the greateſt Enemies of Kings and Soveraign Princes, lay claim to a ſpecial Knowledge of the Scriptures, I will make bold to deal with them with the weapons, at which they pretend to be moſt skillfull, and will appeal to the ſacred Records for confirming the Truth of this Aſſertion.

In the *Front* of that Black Band, *Abſalom* the King's own Son appeareth, who was both a Rebel and an Uſurper; He came forth againſt his Father, into the fields in an Hoſtile manner, with an Army more than double the Number of His, for the *Mob* commonly ſway to the wrong ſide: We all know, the Iſſue of that Unnatural and Impious Attempt was, the GOD of Hoſts, to whom it's all one to ſave with many or with few, took part with Juſtice, and made *Iſrael* feel, to their ſmart, what it was to bear Arms for a Traiterous *Uſurper*: The Sword devoured Twenty Thouſand of them, the Wood devoured more than the Sword, the Ring-leader of the Inſurrection was caught by the Hair of the Head, on the branch of a fatal Oak; The Mule, on which he Rode, being wearied of ſo ſinfull a burden, Reſigned him to the Tree of Juſtice, and there hangs his Highneſs *Abſalom* betwixt Heaven and Earth, as an Unfortunate wretch deſerted of both. And as if Almighty GOD intended this ſort of puniſhment for all Traitours, *Abſalom*, *Achitophel* and *Judas* died all one kind of death: and if all theſe, who lift up their Hands againſt the LORD's Anointed, ſhould periſh after the ſame manner, they could never fall by the hands of worſe Men than themſelves.

Again, when this good King was driven from his Imperial Seat, and Metropolitan City of his Kingdom, by the means of his

his Son, and forc'd to make his Escape with bare Feet and Weeping Eyes, at the time, when his head was *besnowed* with Age, then comes forth *Shimei*, as a slandering Traitour, a Dog that barks against *Majesty* in *Misery*; And him whom GOD had called a man according to his own Heart, this Ruffian calleth a Bloody man, and a man of *Belial*: if King *David*'s hands were stain'd with Blood, to be sure, it was not with that of His Royal Master, whose quarrel, as I said before, he aveng'd upon the confessing *Regicide:* He lamented his untimely end, and bitterly *cursed* the place on which he fell, and said, *ye mountains of Gilboa, let there be no dew, neither let there be Rain upon you, nor fields of offerings: for there the shield of the Mighty was vilely cast away, the Shield of* Saul, *as if he had not been anointed with Oil.* 2. *Sam:* 1 21. It's true that when the Scene was altered, and the King restored, *Shimei* was the first man of the Tribe of *Benjamin*, that came forth to meet him, he confess'd the Naughtiness, and had an Act of *Indemnity* past in his favours; But such was the Justice of Providence, that when he broke his confinement in the next succeeding Reign, King *Solomon* made him to account for that Misbehaviour against Law, and likewise put him in mind of the impious and ingenerous *Insults*, wherewith he had treated the King his Father; and so gave order to send him off the Stage, rolled in his own Blood, as an Example to the Terrour of all such malapert Rogues, *in futuram rei memoriam.*

SHIMEI and his Treason, and *Absalom* with his Rebellion, are no sooner off the Stage, and the King returned to the Palace Royal, but *Sheba* the Son of *Bichri* compears for his *Interest*; The fire of Spite and Rancour, that had but smoaked in *Shimei*, broke forth in a flame with *Sheba*, and while *Juda* and *Israel* were contending, who should have the greatest share in the favour of the re-established Soveraign, he blows a Trumpet of Rebellion a new, and says, *we have no part in David, nor inheritance in the Son of Jesse.* And, by proclaiming a disingagement from just Subjection, he designed to decoy the People into the bondage of

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an Usurper. It's not a wonder that wicked Conspirators should breath forth into Treason; but it's both strange and Shamefull, that all *Israel* should be ready, upon every mutinous blast, to turn Traitour to the LORD's ANOINTED. But the Multitude is unstable, and Soveraignty subject to disgust; As Bees, that are up in a Swarm, are apt to hive in every Wall or Tree they come to, so *Israel*, being aloft with the late commotion of *Absalom*, were apt to gratifie the wicked Project of *Sheba*.

IT's unsafe for any State, that the Multitude should know the way to an Insurrection, but the conclusion of the whole is, that a Capitulation was managed by General *Joab* with the wise Matron of the City *Abel*, to which the Traitor had betaken himself, the Contents of which were, that *Sheba*'s Head should be cut off, and thrown over the Walls, which accordingly was done, and so he expiated the Guilt of his crime by the effusion of his Blood.

IN a word, if ye read the Histories of *Achitophel*. *Abner*, *Abiather*, *Athaliah*, *Zimri*, *Adonijah* and several others; None of these persons guilty of Rebellion in Scripture went to their Graves in peace, And the Roman Historian *Sueton*: taketh notice, that there was hardly one of *Julius Cæsar's* Murderers, who was but an Heathen Prince, that Survived that Wickedness for the space of three years; But they all Dyed violent Deaths: Some by Shipwrack, Some in Battel, some by the hand of Justice, others by their own, and that very Dagger, that they had stained with the Blood of the Emperour. It was a Truth known to a Proverb, in King *Solomon's* days, and ought to be ingraven into the Hearts of all good Men, *My Son fear thou the Lord and the King, and meddle not with them that are given to Change: for their calamity ariseth suddenly, and who knoweth the ruine of them both?* Prov. 24 21, 22. Treason is a Crime, for which there was no Sanctuary under the ancient Dispensation: therefore *Joab* under the guilt of that Crime was slain, laying hold on the Horns of the Altar.

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Having, as briefly as I could, finiſhed the firſt part of the Undertaking; I come next, according to my Promiſe, to inquire, *How much the black and bloody Treaſon, which gave the Riſe to this mournfull Solemnity, is oppoſite to the Ancient, Catholick and Apoſtolick Doctrine, that ye have heard ſo fairly and firmly eſtabliſhed.*

In mentioning that atrocious and matchleſs Murder, of ſo great, ſo good, and ſo juſt a King, as fell by the hands of Infamous and Sacrilegious Varlets, as on this day. One knows not where to begin, how to proceed, or which way to make an end: It was a Crime of that Nature, that could not chuſe but ſtun the Heads, and grieve the hearts, and chill the Blood in the Veins of them that heard it, while the Fact was yet Recent. And it were much for the Honour of this Iſland, that ſucceeding Ages ſhould read this part of our Hiſtory, with the ſame Incredulity that we hear of ſpeaking Oxen, Rivers running backward in their Chanels, of ſweating Statues, and ſhowers of Blood, mentioned in the Legendary Monuments of Antiquity: This one thing is moſt certain, that ſince the Name and Office of a King was known upon the Face of the Earth, the Sun never ſaw in all the returns of his natural Courſe, a Villany attended with more horrour.

Some perhaps may be ready to ſay, tho the Murder of the King was a nefarious and execrable deed, yet it hath not been a thing ſo unuſual in the World as to leave them all agaſt that happen to hear of it, ſince Kings have been often killed, ſometimes by the Sedition of the People, ſometimes by the faction of the Peers, and ſometimes by the mutiny of the Souldiers. But if we take the Circumſtances of the Murder of *Charles* I. which was perpetrated as on this day, under due conſideration, and take notice of thoſe who did commit it, The Perſon upon whom, the manner after which it was done, it muſt neceſſarly be acknowledged, it never had any Precedent, I pray GOD it may never have a parallel; It's true, We have heard and read of ſeveral Sanguinary Wretches, that have invaded and taken away the lives of Kings, both in former ages, and in the preſent; But at the ſame time, we are to

remember, that they were Infidels, *Gentiles*, *Romans* or *Turks* for the most part, not Christian.

And tho it be not a new thing, that Majesty it self has faln by the hands of Violence, and been barbarously taken off by these, who had sworn Fidelity and Allegiance, yet I am sure, That for a Christian King, professing the Reform'd Religion, to be sacrific'd to the fury and rage of men pretending to the most refin'd Purity of the Reformation, is still unexampled, and I hope will not be imitated to the end of the World. The way and manner after which it was carried on and consummated, hath nothing less in it of amazing singularity; Kings and Sovereign Princes have sometimes been dispatched by the Sword, or Dagger of a privat Assassin, or by the Treachery of a Suborned Souldier, by a poison'd Cup, or have been tamished, or strangled in prison, But no man ever read or heard before, of a lawful, Hereditary, Christian, Reform'd Monarch, in the actual possession of his Crown and Kingdoms, conveen'd accused, criminally impannelled, condemn'd, and finally smitten and beheaded with an Ax; and all this by these, who in duty and Gratitude owed Him their outmost Services, to the hazard of their Lives and Fortunes. If a Prince should happen to be killed, either by Military Tumults, Popular Insurrections, or the Factious and wicked Combinations of aspiring men; This might properly be attributed to the precipitant fury of over heated Blood, and the want of serious and sober consideration; and so the unhappy Instruments might chance to fall under Remorse for such a Miscarriage: But for Men to proceed to the most unjustifiable Crimes, by shew of Order and Deliberation, its always to be presumed, they will be apt to stand upon the Defence of their Villanies, and never become penitent. This was the Case of the Tragedy of this day. It was neither the Hatred of the King, nor the Fear of the King, nor the Faults of the King, that moved them to destroy him: but they were plainly resolved to become Kings themselves, and therefore they bloodily *murdered the Heir of the Inheritance.* And instead of one Meek, Gentle and Rightful King, they set up 40 Tyrants, who in all their publick Acts were named *the Keepers of the Liberties of the People, i. e.* They kept them so, that the People never shared in them. But it was *with* no better Right, than a Robber is the Keeper of the Purse of the innocent Traveler, which he has taken by force; or the Thief is the Keeper of his Neighbours Goods, which he hath stoln and lodged in his own house. They had espoused a dangerous and wicked Principle, in downright opposition to St. *Peter's* Doctrine (in our Text) *That Royal Government was a Grievance, and as oft as Kings were uneasie to the People (and that is, as oft as they are pleased to think so) They might be justled out of their Authority, without fear of any punishment to be inflicted upon the Instruments.* And they vexed the Blessed Royal Martyr of this day, with many disturbances and Tortures, before they came to give the finishing Touch to this Catastrophe. Sometimes they changed his prison, sometimes his Keepers, and at other times shamm'd Him with the appearance of Accommodation. But behold, while Matters were in this posture, and the sweet and easie tempered Prince had yielded all that could be desired, and more then was expected, the Treaty was suddenly broke up, to the great surprize of all, but the Conspirators themselves: The King is brought out of Prison into the Palace Royal, sisted as a Malefactor before the pretended *Court of Justice*, Condemned without answering, and barbarously cut off; And that in such a manner, as I said, that if we consider the Circumstances, the like had never been heard of. *He who bore the Character of Sacred Majesty, was brought forth upon an infamous Scaffold, before his own Palace Gate, in the View of his own People, in broad day, as if he had been a Robber, a Cut throat, a Paricide, a Traitour, a Tyrant, plac'd betwixt two Hangmen, masked forsooth, (such was their modesty) as if that had been any thing to the purpose,*

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when so many other bare-fac'd Hangmen stood guarding the Fatal place. - These two *Janizaries* of *Beelzebub* were pitch'd upon to give the fatal blow, while the rest stood Sentinels watching that they might not be disturbed in cutting off the Kings Head. And to give a full Accent to this Barbarity; *Wherever any were discovered in the huge Crowd, that came to behold this Tragical Scene, either to shut their Eyes or turn them away, that they they might not be stain'd with so monstrous an Object, if either they were seen to weep, sigh, groan, or use any Expression of grief or compassion on murdered Majesty, they were cruelly beaten with Hands and Feet, maul'd with Battons, and signally affronted and outraged by the Abettors of the mischief, who stood still and look'd upon the whole matter with Tearless Eyes, and no doubt with* Tygers *hearts.*

Now giving that, which must never be granted to the end of the World, that the King by his Crimes had merited, such maletreatment, it will be impossible, to shew by virtue of what Right his Subjects could proceed to so infamous a practice. The just Notion of Majesty being to be independent upon ALL, and obnoxious to the Sentence and Judgement of NONE: and it's most certain that he, who is answerable to no Mortal for his Actions, can own no Judge but GOD himself. It has alwise been acknowledged, in all Ages, by all People and Nations, under the Government of Monarchy, that he is not, nor ought to be Reputed a King, that is accountable, or punishable by Men, for the miscarriages of his Administration. It is Related by *Josephus* in his *Jewish Antiquities, Lib.* XV. C. (*mihi*) III. That when *Herod* was accused before *Antony*, from whom he had Received but a precarious Kingdom, for the Murder committed upon the person of *Aristobulus* the High Priest, (and Brother to *Herod's* Wife *Mariamne*) to which he had Treacherously instigated the Actors at a Banquet, to which he had invited Him; immediatly after the Celebration of the Feast of the Tabernacles, that *Antony* having heard the Accusation, replyed, that it was not just, that a King should be deposed from his Dignity, or punished for any fault committed by Him, because they who bestowed the Honour upon him, had also Vested him with a Right to the unquestionable Authority, which was annexed to it. And if such a King as *Herod*, who held his Sovereignity of another, was not accountable for his Actions, what must be thought of such as owe their Empire to none but GOD alone? This was the Doctrine of the first Propagators of the Gospel to the *Gentiles*: Their great Doctor St. *Paul* taught them that *there is no power but of GOD, and the powers that are, are ordained by GOD*, *Rom.* 11. And the Prophet *Daniel* had said long before in *Nebuchadnezer's* days, *It is he that changeth times and removeth Kings, and setteth up Kings*, *Daniel* 2. 21. And if they be of GOD's Establishment, to whom but Him can they be answerable? It is Elegantly said by a great Author, Mr. *Aurel*, *That Magistrates are Judges of privat persons: Princes are Judges of Magistrates: and none but GOD is the Judge of Princes.* And we see in Sacred Scripture, when King *David* confessed and Repented of the slaughter committed on the person of *Uriah* by his Authority, that so he might become sole possessor of *Bathsheba*, when he asked pardon of GOD for his Offence, he saith, *against Thee, Thee only have I sinned: Psal.* 51. because He could neither be Judged nor punished by any other for his Misdemeanour. That King stood guilty of a complicated Crime, Murder and Adultery, yet even for his double Fault, he was not Arraigned before any Senate, or Court of Justice to plead for his Neck; Only Almighty GOD sent a Prophet to him; who told him in a discreet manner, of the guilt he had contracted upon his Conscience; and withall (according to his Commission) that the punishment, which he had denounced, was to be inflicted by GOD himself; so that the Actors of the Capital Crime of this day can shew no Law nor Title, that they had, to invade the Person, and take away the Life of their Sovereign, altho he had been a Criminal,

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BUT, if they must needs Signalize themselves by nothing less, than killing of the King, why were they not as Civil and Discreet as *Turks*? Why did they not chuse to stab him, or strangle him, or poyson him privatlie, within the Walls of his Court? Since it would have been both less ignominious to him, and less invidious to themselves: But the good pious men could not do that for a World, for staining of their pure hands, and straining of their tender Consciences; But since it was their modest Opinion, that the King should be murdered for the publick good, they thought it was better to deal with him by Justice, than by Violence; as if anie force were more Violent and unrighteous, than that which is coloured with pretence of Law.

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It has been the conſtant Practice of Atheiſts *to charge Religion with being the Patron of all State Diſturbances. The Prophet* Elijah *was called the* Troubler of Iſrael. *The Bleſſed Apoſtles were ſaid to be the men who turned the World up ſide down: And ſome ſuppoſe, that it was a politick Jealouſie, that made King Cyrus give an expreſs Command to build the Temple but Threeſcore Cubits broad, and Threeſcore Cubits high, leſt otherways it might prove a ſtrength for the People, when they found a fair opportunity to Revolt. And ſo our Apoſtle, after the exortation in the Text,* Submit your ſelves &c. *gives this reaſon,* For ſo is the will of GOD, *that ye may put to Silence the ignorance of fooliſh men. Miſled unthinking People are apt to become Favourers of the Jewiſh Rebellion, and to oppoſe both Moſes and Aaron, when once Politick heads give ſuch practices, the name of Zeal for Religion and Liberty. But to be ſure, whatever ill deſigning men who only make Religion a pretence, and ſtand by the Altar to warm their own hands, may do in oppoſing Lawful Authority, and beſpattering Government, the Sacred Doctrine of the Goſpel gives warrant for no ſuch thing. And tho the Pulpit hath been oft times made, yet it was never intended to be a Circle, in which Men might raiſe the evil Spirits of Sedition and State Commotions; for no Religion on Earth ſecureth the Power of Kings, and the Peace of States, ſo much as the* Chriſtian.

BUT ſince our Holie Religion is not chargeable with juſt meaſure one degree of Rebellion, much-leſs the horrid Fact of this day, it's but juſt, that the Child ſhould be laid at the true Fathers Foot: Therefore I muſt take the freedom to tell you, That there was in both Kingdoms, both before the time and in the days of the *Royal Martyr*, a Set of Men (I give no Bodie Names) whoſe diſtinguiſhing Character, if we believe themſelves, was to be more Pious and Holy, than all the Poor and ignorant Neighbourhood (as they thought them) that differed from them in Opinion. And the Teachers and Leaders of that Partie ſpent their Religion another way, than in Explaining, confirming and applying that Doctrine of our *Saviour* and his *Apoſtles*, who plainly aſſerted the Rights of Soveraign Princes: For they filled the Peoples heads with Air and Words, and poſſeſſed their fancies with Dreams and Viſions; and beſtowed their Lungs and moſt part of their Pulpit Sweat in making a Noiſe and no more, about Faith and Communion with GOD, and attendance on Ordinances; and indeed as they manmaged the matter, with ſome myſterious *Jargon* and *Romantick Stories*, it ſerved only to appeaſe their natural Senſe of Religion, and to fill them with a good and huge conceit of themſelves. But then for the Duty of Reſpect and Obedience to Superiours (which our Text ſo peremptorily recommends) being but a poor, private, moral Virtue, 'tis a ſubject that had but very little place in their Exhortations; And tho the Scripture be moſt plain and preſſing in this Article, (as I ſhewed in ſome glances, in the former part of this diſcourſe) and tho' it abound with ſo many evident Confirmations of the abſolute neceſſity of the Duty, yet ſome Men could hardly find either a Text, or a Seaſon to diſcourſe it, and Recommend it to their People. Or, if at any time, it fell inevitably into their way, they would have an hard pull for it; but before their Work was done, they were too nimble for their Text: For, tho' it was ever ſo expreſs and poſitive, they did ſo turn and draw it about, with Tricks and Diſtinct-

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all Laws publick and private, the Law of GOD, the Law of Nature and of Nations: The perturbation of the Republick, The oppreſſing of the Liberty of the People: the Abolition of the High Court of Parliament: The expelling of the Nobility: The Condemnation of the Innocent, The Robbing the Publick Theſaurie. The Sequeſtration of the Goods and Eſtates of the Kings faſt Friends, and Faithfull Subjects. And in a word, with Treacheries and Miſchiefs innumerable, for which we have ſufficiently ſmarted in our own Perſons, and our Poſterity may ſmart after us, unleſs the guilt of this days Crime be duly expiated.

It has been the conſtant Practice of Atheiſts *to charge Religion with being the Patron of all State Diſturbances. The Prophet* Elijah *was called the* Troubler of Iſrael. *The Bleſſed Apoſtles were ſaid to be the men who turned the World up ſide down: And ſome ſuppoſe, that it was a politick Jealouſie, that made King Cyrus give an expreſs Command to build the Temple but Threeſcore Cubits broad, and Threeſcore Cubits high, leſt otherways it might prove a ſtrength for the People, when they found a fair opportunity to Revolt. And ſo our Apoſtle, after the exortation in the Text,* Submit your ſelves &c. *gives this reaſon,* For ſo is the will of GOD, *that ye may put to Silence the ignorance of fooliſh men. Miſled unthinking People are apt to become Favourers of the Jewiſh Rebellion, and to oppoſe both Moſes and Aaron, when once Politick heads give ſuch practices, the name of Zeal for Religion and Liberty: But to be ſure, whatever ill deſigning men who only make Religion a pretence, and ſtand by the Altar to warm their own hands, may do in oppoſing Lawful Authority, and beſpattering Government, the Sacred Doctrine of the Goſpel gives warrand for no ſuch thing. And tho the Pulpit hath been oft times made, yet it was never intended to be a Circle, in which Men might raiſe the evil Spirits of Sedition and State Commotions; for no Religion on Earth ſecureth the Power of Kings, and the Peace of States, ſo much as the* Chriſtian.

BUT ſince our Holie Religion is not chargeable with juſt ſhew of any degree of Rebellion, much-leſs the horrid Fact of this day, it's but juſt, that the Child ſhould be laid at the true Fathers Foor: Therefore I muſt take the freedom to tell you, That there was in both Kingdoms, both before the time and in the days of the *Royal Martyr*, a Set of Men (I give no Bodie Names) whoſe diſtinguiſhing Character, if we believe themſelves, was to be more Pious and Holy, than all the Poor and ignorant Neighbourhood (as they thought them) that differed from them in Opinion. And the Teachers and Leaders of that Partie ſpent their Religion another way, than in Explaining, confirming and applying that Doctrine of our *Saviour* and his *Apoſtles*, who plainly aſſerted the Rights of Soveraign Princes: For they filled the Peoples heads with Air and Words, and poſſeſſed their fancies with Dreams and Viſions; and beſtowed their Lungs and moſt part of their Pulpit Sweat in making a Noiſe and no more, about Faith and Communion with GOD, and attendance on Ordinances; and indeed as they mannaged the matter, with ſome myſterious *Jargon* and *Romantick Stories*, it ſerved only to appeaſe their natural Senſe of Religion, and to fill them with a good and huge conceit of themſelves. But then for that Duty of Reſpect and Obedience to Superiours (which our Text ſo peremptorily recommends) being but a poor, private, moral Virtue, Its a ſubject that had but very little place in their Exhortations; And tho the Scripture be moſt plain and pregnant in this Article, (as I ſhewed in ſome glances, in the former part of this diſcourſe) and tho' it abound with ſo many evident Confirmations of the abſolute neceſſity of the Duty. yet ſome Men could hardly find either a Text, or a Seaſon to diſcourſe it, and Recommend it to their People. Or, if at any time, it fell inevitably into their way, they would have an hard pull for it; but before their Work was done, they were too nimble for their Text: For, tho' it was ever ſo expreſs and poſitive, they did ſo turn and draw it about, with Tricks and Diſtinct-

ions, that they presently clapt it in upon the opposite side. They, for the most part, Preached not Obedience and Duty to Soveraign Princes with such Openness and Freedom, as our blessed LORD and His Apostles did, but loaded it with so many Reserves, that they seem'd utterly to lessen the Obligation of the thing: For they disposed people to be so scrupulous and nice, and so jealous of the Commands of their Superiours, that they were hardly so much affraid to do the things, which GOD has forbidden, as they were to do these things, which their Governours commanded them: and commonly, they had all so little Sense of this Duty of Obedience to Soveraign Powers, that in their publick Devotions, tho' perhaps they did sometimes confess all manner of other Sins, which ever they heard of, yet Disobedience to Superiours found no place in their Catalogue of Vices; which could not chuse but give Umbrage to the Impartial World, and force them to suspect Men, that seem'd so tender in all other things, and yet so sullen and insensible in this.

AND (which is more unjustifiable) They took care to inform their Zealous Disciples in all the Doctrines and Pretences of Disloyalty: For, Rebellion never makes a Genuine Appearance, but is still disguised with Popular and plausible Demands; For, they for the most part furnished their Followers with such Principles, as may make sufficient Apology for all kind of disorders; Such as, the preservation of the Reformed Religion, (which is a Name they commonly gave to their own *Neoteric* Scheme of Church Government) and the defence of the Fundamental Laws and Liberties of the People, which they said, they were obliged to maintain to the end of their Lives; not against the Prince, (not they, good Men!) but only against his evil Counsellors; Yet when ever they had a mind either to tempt the Patience, or try the Courage of their Superiors, they were sufficiently provided with all sorts of Maxims to warrant the pranks and freakishness of the practice.

I know that some People will be shy to believe this, or to take the matter upon Trust; yet it were madness to disbelieve our own dear bought Experience, or to put ante great Trust in the Loyalties of some, who call themselves very Holie Men; for their practices in this Matter have never clasht with their Principles. And tho perhaps some of them may be so modest, as to denie or excuse their own Vertues; Yet it must be acknowledged, they have never fail'd to behave themselves, as becomes the *Holy Brotherhood*: For, from the first Appearance of the Partie in this Island, they have alwise laid hold on all occasions to baffle, and impugn, and struggle with the Royal Authority, and have been alwise keen in disputing, and carefull of diminishing the Soveraign Prerogative, industrious to render the Government suspected, and to doubt of the Integrity of their Princes.

And our Hereditary Monarchs have been so sensible of this, that they have all along complain'd of the affronts, that have been put upon them by that Party, and the Abettors of it, Especially K. James VI. *of Blessed Memory, who had occasion to know them most exactly in this Kingdom, by the* Galling *Effects of that* sour Genius *whereby they are conducted. In his ingenious Advice to his Son (the then Prince)* He hath these very words, ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ l. 2. p. 41. 42. *Take heed to such Puritans, Pests in the Church and Commonwealth, whom no deserts can oblige, neither Oaths or Promises bind, breathing nothing but Sedition and Calumnies; aspiring without measure, railing without Reason, and making their own imaginations, without any warrand of the Word, the square of their Consciences.* And further solemnly protests as in the Presence of GOD, *That there is no greater Ingratitude, nor more Lies and Perjuries with the Highland and Border Thieves, than with them.* And therefore tells the Prince, *that if he would consult his Peace, when he comes to the Government, that he would not suffer the Ring leaders of that Society to dwell within his Territories, unless he would keep them for the Tryal of his Patience,*

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as Socrates did an ill wife. It is true, the Prince, to whom that wise King wrot his Book was taken away in the Blossom of his Age; but I'm sure, the Royal Martyr, whose Right it was to succeed in the Monarchy, felt at length to some purpose, the Kindness and Civilitie of such right Godly and Religious Rebels, who ever have had the Impudence to affirm to that weak part of the World that believe them, that they are only Saints on Earth who best know the mind of God and do the things that are most agreeable to His Precepts, when at the same time all men but themselves see that when it can serve their Interest and promote their designs, they make no bones to trample the Royal Diadems of Monarchs under their feet, to dash and crumble their Scepters into fragments, and subvert their Thrones, and fully their Purple with Reproaches, when it is not in their power to stain it with their Blood.

Let us then heartily deplore the crying Murder of the Day, and eternally abhor that Doctrine, and those Principles, which paved the way to a FACT, which had been condemned by all Princes, & all persons that ever heard it, unless it be such as it would gratifie to do the like again, and will be execrated by our posterity in following Ages, when their Ears come to be grated with the story: there are somethings, which when they cannot be justified by Law, are extenuated by Excuses and varnisht with specious pretences. But this was a superlative Crime, which could not admit of any Apology, even tho' all the faults which they fagotted up against the King, and charged upon his Memory, after he was murdered had been true, as they were but imaginary & notorious calumnies, devised by the Father of lies, and dispersed by his Sons and Servants.

TO Conclude the whole matter: Whatever hath been, or may be the Sentiments and Practices of New Gospellers, let us firmly adhere to the true Gospel, viz. the Dictats of our Lord and his Apostles, and shew our Obedience and Reverance to our Soveraign Princes and Their Delegates. This condemneth, *first of all*, all Treasonable and contemptuous Thoughts as well as Traiterous Attempts against MAJESTY: This was the Crime of the Schismaticks from the Christian Church in St. *Jude's* days, of whom he saith, *Jude* 8. *They despise dominions.* When GOD Himself saith, *By me Kings Reign, and Princes decree Justice, Prov.* VIII It should strike Terror into the world of men, and make them Low their Crests in his Lieutenants, whom he calleth *Gods upon Earth.* GOD hath sometimes miraculously discovered the Murder of private Persons, from which we may justly infer, that he will revenge less injuries intended to Princes, that are his Special Representatives on Earth. I have read of a certain Poet among the Heathen named *Ibicus*, who being privately Murdered by Rogues in some Solitude, where there was none to help, or to be witness of the Fact, as they were about to give him the dispatching Blow, he perceived a Flock of Cranes flying over the place, to whom he Cryed aloud, O ye Cranes be Judges of my Death! upon which it fell out a little after, that as the Murderers were present at some publick Show in *Corinth*, they saw some Cranes again, flying over their Heads, which moved them to say Jocularly to one another, *These are the Revengers of the death of Ibicus*; and being overheared by some, that sat next them in the Theatre; to whom the knowledge of the poor Man's Death was come, they went and related the matter to the Prince, whereupon the Guilty persons being Seized, Confest the Crime, and were punisht by death according to the Merit of it. Now we must think, that if the Righteous Judge of all the Earth, take such methods to bring Murderers of private men to Judgement, how much more will he resent the Injuries, projected but in mens Bosoms, against KINGS? The thought that Impeacheth Majesty is in hazard to be discovered by *Wonders; Curse not the King,* (saith the Scripture) *no not in thy thought, for a Bird of the Air shall carry the voice, and that which hath wings shall tell the matter. Eccle* X. 20.

GOD

GOD sometimes permits such wicked and undutiful Thoughts to take Air, either in Words or Actions, to the Ruine of the Authors.

THIS Doctrine of St. *Peter's*, in like manner Impugneth all Treasonable Speeches, as well as Thoughts. The same Persons who are Charged with disposing Dominions in their Hearts, are likewise said to speak evil of Dignities with their Mouths; and such Expressions in the sacred Phrase, are called *Blasphemous Accusations*. Some Phanatical Tempers have grudged the Titles of Honour (such as Highness and Majesty) given to KINGS, and have reckoned them amongst the *Solœcisms* and *Barbarisms* of the Court; but the *R. Psalmist* tells us, *That the King's Glory is great in his Salvation, and Honour & Majesty hast thou laid upon him.* Ps. XXI. 5. Scorn and Contempt poured out of the Mouths of Peasants upon the persons of Princes, is either a sad Presage of heavy Judgment coming upon the People, or of the Extinction of the Vilified Powers. or of both; which are always Judgements that are at GOD's Beck, amongst many others, against wicked people. And so Holy *Job*, in the progress of one of his defences against his accusing Friends joyneth them together; and saith, *He poureth contempt upon Princes, and weakeneth the strength of the Mighty.* And they who know the History of the *R. Martyr*, see it plain, that the insults of the People were both the Forerunners of their Ruin, and the Prince's Violent and untimely Death, Princes and Powers are safer under Fear and than Contempt, tho' neither of them are to be Chosen.

But above all, the Submission *enjoined in the Text condemneth all Attempts of sacrilegious hands against Royal Dignity. Our Holy Religion disowns all consecrated Daggers, and for the Heathen, who knew not as we do the Glory with which Kings are Cloathed, but reckoned them the Peoples and not GOD's Viecgerents, have bestowed great and frequent Panegricks, in the praise of the Asserters of* the publick Libertie, *as they falsly call'd the Assassines of Kings when the People thought it fit to vote them Tyrants; Yet the Sacred Oracles given to us, as I have said before, call the King's Power,* of Divine Institution, his Throne GOD's Throne, *the Justice done by him GOD's Justice. And therefore we are to reckon both their Office and Persons Sacred and inviolable.* And as it is highly criminal for a private hand, it is equally unanswerable for the united force of Multitudes, to oppose the *LORD's ANOINTED.* As *Rebellion*, is like the sin of Witchcraft, upon many Accounts, so especially for raising up such evil Spirits in a Kingdom, as rear them in pieces, who first called them up, when they have nothing else to do; for it hath been frequently felt, to the just punishment of obstreperous and uneasie men, that these very Souldiers that have been raised for promoting intestine War, have at length turned their Swords against these, for whose sake they first carried them. It is a wrong Calculation, for one to cut off a whole Hand to be rid of a sore Finger, and so it is to take up Arms for redressing some Grievances and Errors in Government, as this Island has felt to their just smart, for by fighting first against the KING, and then bringing him to the Scaffold, they involved themselves in a Maze of long continued Evils, after his murder; And I firmly believe have rendered these Nations obnoxious to all the Fears and felt Evils, under which they have groaned from that time until now. I pray GOD we may be wiser for the future. *To the King Eternal, Immortal, invisible, the only Wise GOD, be ascribed Dominion, Praise and Sovereignty, from henceforth and for ever.* AMEN.

FINIS.